

848 married, "child would then have a stepfather, who would treat him as his own child" (SM).

551

553

Names, nicknames. - Name given child week after birth, usually by child's maternal grandmother, but also by paternal grandfather or father; either man, woman named boys and girls. Little formality attached to name giving; person "just told the parents the child's name." Children named for ancestors who had to have been dead at least 2, 3 yrs.; now sometimes named also for living relatives (SM). FP thought people "didn't care whether children were named for relatives or not." Names for males, females not used interchangeably; names not kept secret, often used in direct address; no taboo against pronouncing name of dead. Most names meaningless. Some examples of names follow; Gifford also gives several (Gifford, 1917, 227):

551

MenWomen

yukaya (MM)
se-weh (SM)
tira'bi ("Little Bill"
Chico, dead)
po'onol, a type of
basket (Jose Chico,
dead)
wo-go-loh ("Old Bill"
Chico, dead)
yu-hu-nuc
ne-yil (Tony Pablo)
tu-gayaya-l, a mythical
bird (FM)

wišimlīt
čiwa'agum
šo-anuh
an ba šum (LT)
mapali-p
ca-gum (Petra Miranda)
ačawi-lot (FP, dead)
či-wa-wugum (PN)

551

553

Nicknames bestowed on men, occasionally on women by relatives, friends; had meanings; sometimes used oftener in referring to individual than proper name, but some individuals' nicknames not known generally. A few nicknames were:

551

MenWomen

mo'olohy, brown bear (SM) u-nal, bear
elemgil, greedy
muhumbist, owl
išt, coyote
tomogul, bumblebee

855

Childhood. - Young children seldom whipped, but frequently scolded; LT threatened to whip 4-yr.-old daughter with nettles once in my hearing, but was on whole indulgent to child, feeding her whenever she whined for food, holding her on lap frequently, always taking child with her on short trips, etc. MM so markedly indulgent with his adopted son, 8 yrs. old, that SM, MM's father, criticized him for always buying boy candy, giving him what he asked for. Older children of 12-15, both boys and girls, took protective interest in younger siblings, but were seldom left to take care of them for any length

[857]

721 who had no friends, and with the Koso; the Tübatulabal and the Koso once had a big fight at Walker's pass." PC had picked up arrowheads on a battlefield on Nichols peak, which lies on border of Tübatulabal-Kawaiisu areas. As among most California tribes, wars did not last long, nor were fatalities heavy.

[754] Motives.- Motives for making war of usual variety (Kroeber, Handbook, 843), except witchcraft not mentioned by informants. Not every quarrel led to war; when Tübatulabal on one occasion broke formation at communal antelope drive (see section on Basic Subsistence) and Yokuts killed some of Tübatulabal taking part in drive, revengeful actions by their hosts did not lead to Tübatulabal-Yokuts war; "the Kawaiisu, Tübatulabal, Tejon, and Ventura people who were taking part in the drive just went home right away, and the Tübatulabal didn't keep fighting with the Yokuts because of this" (SM). On other hand, theft of seeds from women by strangers might promulgate series of intertribal raids.

726 Personnel of war parties.- Thirty soldiers (wa'tam), grown able-bodied men, constituted "a big war party" (SM). Night before going to war, soldier could sleep with wife; in morning he rose early, swam; not subject to any food taboos. Soldiers took only arrows with them, no food, because "they didn't go a long way off to fight, and they'd come back in evening." Women did not accompany war parties. Raids staged in usual manner (Kroeber, Handbook, para. 2, 400); if possible men, women, children killed inside houses, after which raiders hurriedly retreated. Little hand-to-hand fighting in open warfare; half of force not left behind for reserves, as is situation mentioned in myth (Voegelin, 1935 b, 201). All fighting stopped at nightfall, or "when they had no more arrows they quit and came home to make some more" (SM).

701 Leader (norpo-i'il) selected by chief, who did not himself accompany war parties; leader would be man who had killed one or more foes in previous fights and thus earned title of norpo-i'il, previous to his appointment to leadership. After some of Koso had settled in South Fork valley they and Koso across Sierras to E were asked by Tübatulabal to aid latter in war against Yokuts group; these allies not paid for their assistance, but gave help as evidence of their friendliness.

[648] 727 Prisoners, war dance.- Prisoners of either sex not taken; scalping, torture denied by all informants. Soldiers took dead enemies' bows and arrows, or "just one arrow" (MM) and displayed these when they returned home; these bows (mugutin a'lin, dead bow) put to practical use by men who had taken them (SM).

726 War dances of incitement, or victory dances after return home not held (SM); FP said no victory dance, but described a round dance, which was

T The Tübatulabal and their closely related western neighbors, the
 101 Bankalachi, form one of the four primary linguistic branches of the
 197 Shoshonean family, known as the Kern River branch.² The remaining
 branches are the Plateau, the Southern California, and the Pueblo.
 Compared with the territory of the Plateau branch that of the Kern

T River branch is infinitesimally small. Perhaps it is in consequence of
 [17] this limited geographic range that scarcely a feature of the Tüba-
 tulabal kinship nomenclature proves to be unique, and this in spite
 of the linguistic divergence exhibited by the Tübatulabal language.

T K The Kawaiisu, the southern neighbors of the Tübatulabal, who are
 101 also to be discussed, speak a dialect of Ute-Chemehuevi,³ and are
 197 included in the great Plateau branch of the Shoshonean stock. As
 177 will be pointed out in the comparative portion of this paper, it appears
 probable that the Kawaiisu and Tübatulabal kinship systems have
 affected each other on account of the contact of the two peoples.

000 Thanks are due Dr. Edward Sapir for the use of his unpublished
 notes on Kaibab Paiute and Uintah Ute relationship terms.

PHONETIC TRANSCRIPTION

K
 T
 128 In this paper c = sh, tc = ch as in church, ô = aw as in law, ü = u
 as in run, and ñ = ng as in sing. The sound represented by ü is
 neutral and is not to be understood as identical with German ü.⁴ A
 period on the line between two vowels indicates that they have their
 ordinary phonetic value and do not form a diphthong.

TÜBATULABAL

T
 601 Forty Tübatulabal terms of relationship were obtained. These
 553 include identical-reciprocals with diminutive suffixes. The diminu-
 193 tive suffix -bin or -vin is often added to an identical-reciprocal term
 to indicate the younger generation of the reciprocal relationship ex-
 pressed by the single term, as aka (father's father) and akabin (son's
 child, m. s.). The terms applied to relatives by marriage upon the
 death of the connecting relative have been omitted in the above figure.
 The term for grandparent and grandchild following the death of the
 connecting relative is included, however, as it is a special term (hoki),

K
 113 ² A. L. Kroeber, *Shoshonean Dialects of California*, Univ. Calif. Publ. Am.
 Arch. Ethn., iv, 97, 98, 100, 1907.

³ A. L. Kroeber, *Shoshonean Dialects of California*, Univ. Calif. Publ. Am.
 Arch. Ethn., iv, 97, 98, 100, 110, 1907.

⁴ See the discussion of such sounds by A. L. Kroeber, *Shoshonean Dialects of
 California*, Univ. Calif. Publ. Am. Arch. Ethn., iv, 90, 91, 1907.

and not merely the ordinary term plus a suffix as in the case of relatives by affinity. The terms applied to five such relatives by marriage upon the death of the connecting relatives were obtained. The suffix -paiyūñ or -pūñiñ is added in these cases, apparently with some such meaning as "used to be;" for this is the meaning given for the analogous Kawaiisu suffix -puni or -repuni. Doubtless the suffix is added to other Tübatulabal terms of affinity besides the five mentioned, but examples were not obtained. It is not unlikely also that the term nawasu (child's spouse's parent) is changed upon the death of one of the connecting relatives, just as the corresponding Kawaiisu term teeni is changed (see p. 232). The Tübatulabal term kali (father's sister's husband) and its identical-reciprocal take the suffix -paiyūñ or -pūñiñ (see p. 222). On this account it is suspected that all other analogous terms for aunts, uncles, nieces, and nephews by affinity likewise take this suffix. However, information on this point was not obtained.

In the following list m. s. and w. s. stand respectively for "man speaking" and "woman speaking."

TÜBATULABAL RELATIONSHIP TERMS⁵

- ana. Father (before death of a child, that is to say, before the death of a brother or sister of the speaker). Reciprocal: tumu (son, daughter). Compare kumu (father), abu (mother), and ümü (mother).
- kumu. Father (after death of a child, that is to say, after the death of a brother or sister of the speaker), father's older brother, mother's sister's husband older than father, stepfather. Reciprocals: tumu (son; daughter; brother's child, m. s.; wife's sister's child), aiyawutawa (stepson), anociwan (stepdaughter). It is interesting to note that kumu, the term for father's older brother, is used for stepfather, while yugu, the term for mother's younger sister, is used for stepmother.
- abu. Mother (before death of a child, that is to say, before the death of a brother or sister of the speaker). Reciprocal: tumu (son, daughter). Compare ümü (mother), ana (father), and kumu (father).
- ümü. Mother (after the death of a child, that is to say, after the death of a brother or sister of the speaker), mother's older sister, father's brother's wife older than mother. Reciprocal: tumu (son; daughter; sister's child, w. s.; husband's brother's child).

⁵ The terms anociwan, kuñan, pauwan, soiyin, tohan, wūñin, and yuguan were always given with the terminal -n, which means "my" (see A. L. Kroeber, Notes on Shoshonean Dialects of Southern California, Univ. Calif. Publ. Am. Arch. Ethn., VIII, 262, 1909). The terms agist, amust, hūmūbic, impaiyis, wasumbis, wo.ict, and yaubie were never given with the terminal -n. The remaining terms were given both with and without it, and are here listed without it. In reference, and sometimes in address, the suffix -nuñ, also with the meaning "my," is added to the term as in wasumbisnuñ, tōhanuñ, and kucinūñ.

apparently of the Chemehuevi: the terms used are often quite different, but their significance is the same. The two groups thus think alike as regards relationship. A particular trait shared with the Yokuts is the custom of altering the kinship term when the connecting relative has died; but this has already been seen to be a Kawaiisu device, and the custom may well have had a Shoshonean origin and been borrowed by the Yokuts. 171
601
177
[553]•

Chieftainship, on the other hand, resembles the Yokuts rather than the Kawaiisu institution. The prime requisite is to be the son of a *tivimal* or chief; the approval of the community and the possession of wealth are also factors. The father selects the son who is to receive the dignity; if there is no male heir, a daughter succeeds. The feeling as regards descent must be strong, since the husband of a chieftainess is accorded no official authority, and the title passes to her son. 622
177
171

RELIGION.

Information fails as to whether the Tübatulabal practiced the southern Yokuts form of Jimson-weed ritual. They did have what the Yokuts seem to have lacked: a definite adolescence ceremony for girls. It is the old story: among the hill men this simple and personal observance stands out conspicuously, while in the more elaborate civilization of the lowlanders it is dwarfed or crowded aside. 881
794

The fact that the Tübatulabal are said in this ceremony to put their girls into a pit and cover them suggests an influence from southern California. 881
171

The mourning ceremony is called *Anangat*, is made primarily for a single person of prominence about two years after his death, and as among Maidu, Yokuts, and Luiseño, represents him by an image. Such a figure is made of bundled tules, and its sex denoted by bead necklaces and feathers, or an apron. The figure is burned at day-break of the last night of the rites, together with baskets and other valuables. 765
[171]
[778]

So far we have substantially the same features as mark the ceremony among the other tribes mentioned. A trait that may be distinctive of the Tübatulabal is the fact that the mourner puts the observances in charge of visitors from other localities. This may be the substitute of an undivided people for the reciprocal division of function among a dually organized one; or the basic idea of the participation of nonmourners may be older and have been seized upon and fortified by those groups that were subsequently cleft into social moieties.

An invited chief had charge of the burning at the climax. His people gathered wood, tended the fire, burned the image, washed the